



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Kaf. Ha.Ya. Ay'n. Ssadd. ¹	كَهَيْعَصَ ﴿١﴾
2. <i>Thekro (Qur'an/mention) (this is), your^t Lord's mercy^w (about) abdaho² (His slave) Zakarriyya (Zachariah).</i>	ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾
3. <i>Edh (when/since) [he] called his Lord a khafeyyan³ (profoundly-covert) call.</i>	إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾
4. Said [he]: [O], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [I] by invoking You ^s my Lord, a misfortunate.	قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾
5. And verily I, I feared/knew ⁴ the agnates/heirs ⁵ of my rear/beyond ⁶ while was ^w my [woman] (i.e. wife) aa'geran (sterile/barren); ^w so let-grant [You ^s] for me from ladonka ⁷ (directly and possessively from You ^s) a wa'leyan (guardian/successor).	وَلِنِي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾
6. Inherits me [he] and [he] inherits from Ya'qooba's (Jacob's) aa'ley ⁸ (family/house/kin); and let-make him [You ^s] my Lord radbeyya ⁹ (he who is gratified while being gratified to You ^s).	يُرْتِنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾
7. O, Zakariyya (Zachariah): verily ¹⁰ We nobashshero ¹¹ ([We] tell you ^s pleasant tidings) by a ghola'men ¹² (boy), his name (is) Yahya (John); not made [We] for him of before a sa'meyyan (name-compeer/identical name).	يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾

¹ See the *Lexicon* attached to this Translation for commentary.

² The word "abdaho" = "His slave," the denotation of the word "slave" is vastly contradictory with respect to Allah vis-à-vis the humans. "Slavery" = ownership of an entity by Allah means that entity is absolutely free from any other ownership by anyone else. See the *Lexicon* attached to this Translation for an elaboration.

³ The word "خفياً" is more than secretly or privately as it signifies hidden secrecy in the sense of greater concealment. The Qur'an says: "He Knows: the secret and the more hidden" (S 22:7). Thus, profoundly is used here to intensify "covert" to convey the depth of such covertness.

⁴ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵ The word "الموالي," the "successors" could also mean the immediate inheritors. See اللسان.

⁶ The word "وراء" in "ورائي" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." أي بعدي و بعد خلفي

(3) ولد الولد. So, here (2) seems to apply.

⁷ The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدن" which closer spatially and more specific. So, "directly and possessively from" (You) seems to indicate such closeness. See اللسان.

⁸ The word "ال" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to ennoble and dignify.

⁹ The word "radbeyya" = "رضياً" = noun meaning: he who is gratified while being a gratifier himself to You

¹⁰ The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message. See (S3:39).

¹¹ See the *Lexicon* attached to this Translation for bashashara/youbashsharo/mubashsheron = يبشراً/يُبشِّرُ/مُبَشِّرٌ

¹² The word "ghola'men" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

13 The word “**أَتَى**” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.
14 The word “**عَتَا**” in “**عَتَا**” has *five* distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended. In this case, “**عَتَا**” = “**وَكُلُّ شَيْءٍ قَدْ انْتَهَى فَقَدْ عَتَا**,” see **اللسان**. So, “**عَتَا**” is *terminus*, i.e. to say reached *ungovernable state with respect to age*.
15 The pronoun “**هُوَ**” could stand for “*the matter, the truth,*” as *most likely* or it could refer to the “*boy.*”
16 **Tako**=*ta’kon*, shortened for *resoluteness and assertiveness*.
17 The saying is from Allah, by *inspiration*. See **الطبري**.
18 That is to say “*talk not*” while you are rather soundly (perfect), i.e. *adverbial*. See **الدَّر المصون، لـ أحمد الحلب**.
19 The word “**أَوْحَى**” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “**الوحي**” is *fire* or *king*. See **اللسان**.
20 The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.
21 The word “**bukraṭan**”= “**بَكْرَة**” adjective noun meaning beginning of the morning.
22 The word “**ashbeyya**”= “**عَشِيَا**,” adjective noun meaning beginning of the night.
23 That is in seriousness.
24 That is possession of sound understanding effecting just judgment all around.
25 The word “**sabeyya**”= “**صَبِيَا**” has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age. See **اللسان**.
26 The word “**hananan**”= “**حَنَانَا**” means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See **اللسان**. Thus, *Yahya (John)* was give by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote.
27 The word “**لَدُنْ**” is *closer* than “**عِنْدَ**,” as you can say: “**عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ**,” thus, “**لَدُنْ**” which closer spatially and more specific. So, “*directly and possessively from*” (Us) seems to indicate such *closeness*. See **اللسان**.
28 The word “**زَكَاة**” here Allah has made him purified and blessed in all aspects. See **القرطبي**.

14. And <i>barran</i> ²⁹ (<i>he who is vastly and constantly dutiful</i>) by his both begetters (<i>parents</i>) and not was [<i>he</i>] a <i>jabbaren</i> (<i>vigorous compeller/ever contumacious stubborn</i>) a'sseyan (<i>iterative disobeyer</i>).	وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾
15. And peace on him day [<i>he</i>] (<i>had been</i>) born and day [<i>he</i>] dies and day [<i>he</i>] (<i>is to be</i>) resurrected ³⁰ <i>hayyan</i> (<i>living/alive</i>).	وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾
16. And let-mention [<i>you</i> ^s] in The Book: <i>Mariama</i> (<i>Mary</i>) <i>edh</i> (<i>when/since</i>) <i>intabathat</i> (<i>had self secluded-she^y</i>) from her family ^w (<i>to</i>) an eastern place.	وَأَذْكُرِي الْكِتَابَ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾
17. So <i>ittakbathat</i> ³¹ (<i>took-she^y and made</i>) of beside/before them a veil; ³² so We sent to her Our <i>Rooha</i> (<i>Arch Angel Gabriel</i>) so [<i>he</i>] resembled for her human <i>saweyyan</i> (<i>confirmed/arrant</i>). ³³	فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾
18. Said she: ^y verily I refuge by <i>Ar-Rahman</i> from you ^{s en} (<i>if</i>) you ^h were a <i>ta'qeyya</i> (<i>a reverential guarder against Allah's displeasure</i>).	قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾
19. Said [<i>he</i>]: verily only I am your ^y Lord's messenger to grant [<i>I</i>] for you ^y <i>ghola'man</i> ³⁴ (<i>boy</i>) <i>zakeyan</i> (<i>he who is righteous and strives to purify/befit/suits himself and others</i>).	قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴿١٩﴾
20. Said she: ^y wherefrom ³⁵ (<i>to</i>) be for me <i>agholamon</i> * (<i>boy</i>) while not <i>yamsas</i> (<i>touched/come-on to/had sexual relation with</i>) me a human and not <i>ako</i> ³⁶ (<i>was [I]</i>) a harlot.	قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾
21. Said [<i>he</i>]: like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x said your ^y Lord he/ <i>it</i> ³⁷ (<i>is</i>) on Me easy, and to [<i>We</i>] make him an <i>Aya'tan</i> ^w (<i>miracle/sign/proof</i>) for the mankind and a mercy ^w from Us, and [<i>was</i>] a matter <i>maqdbeyya</i> ³⁸ (<i>it is a matter: ordained/inevitably/fulfilled/coming to pass</i>).	قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَ لَكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾
22. So conceived-she ^y /bore-she ^y him than <i>intabathat</i> (<i>had self secluded-she^y</i>) by him place <i>qasseyyan</i> ³⁹ (<i>far-off place</i>).	فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾
23. Then <i>ajaa'aba</i> ⁴⁰ (<i>coerced her</i>), the childbirth-pang, to the date-palm ^w trunk; ⁴¹ said she: ^y <i>yalayta</i> (<i>O, for a longing</i>	فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ

²⁹ The word "*barran*" = "برّا" is masculine subjective noun meaning more than "بار" as "برّا" means *vastly and constantly dutiful one*.

³⁰ The word "بعث" in "يُبعث" carries several meanings, among them: *sent, arouse, resurrected, missioned, and prompted*.

³¹ The word "اتخذ" from "الإِتخاذ" which is "اِفْتَعَال" for "الِاتخاذ", as stated in *لسان العرب*; therefore, "اتخذ" is *always taking and presuming something about at was taken*. Thus, it is *not* just the mere *taking*.

³² The word "حجاب" = "veil", a means which provides an *apparently respectable cover* for private activities.

³³ The word "arrantly" for "سويا" is *adverbial* because it is *qualifying an indefinite noun* "*human*" = "بشرا". Clearly, "*confirmed/arrant*" means *completely such, all-around perfect*, as such a "messenger" is from Allah.

³⁴ The word "*ghola'man*" / "*ghola'mon*" means: (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

³⁵ The word "أنى" is a multi-meaning *adverbial* particle: *wherefrom, when, how-so, where*.

³⁶ *Tako* = *ta'kon*, shortened for *resoluteness and assertiveness*.

³⁷ The pronoun "هو" could stand for "*the matter, the truth*," as *most likely* but it could refer to the "*boy*."

³⁸ The word "*maqdbeyya*" = "مقضيًا" is an *objective noun*.

³⁹ The word "قصيا" means a *considerably far, or far-off*, not just simply far.

⁴⁰ The word "أجاء" means *coerced*, as "أجاءه الى الامر أي اضطره اليه", that is *coerced him to it*. See *اللسان*.

⁴¹ Clearly a "*date-palm trunk*" is a *date-palm-tree-trunk without a head or a stump*.

<i>that</i>) I, died I before this and I was an oblivion <i>manseyya</i> ⁴² (<i>that which had been forgotten/ used menstrual pad</i>).	النَّخْلَةَ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنَسِيًّا ﴿٣١﴾
24. So [he] called her from under her: that [let]-not sadden you ^y <i>qad</i> (<i>already and affirmatively</i>) made your ^y Lord under you ^d <i>sareyan</i> ⁴³ (<i>the chosen/ a rivulet</i>).	فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٣٢﴾
25. And let-shake you ^y to you ^d by the date-palm's ^w trunk [it ^w] ⁴⁴ successively-drops ⁴⁵ on you ^d dates <i>janeyyan</i> (<i>fresh/ tender</i>).	وَهَزَىٰ إِلَيْكِ يَدَْعَ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿٣٣﴾
26. So let-eat you ^y and let-drink you ^y and <i>qurrey</i> ^{w46} (<i>let-cool your^y eye to be without tears [you^y]</i>) ^w an eye; ^w then if [you ^y] assuredly see of the human an <i>abadan</i> ⁴⁷ (<i>lone/ any-one</i>) then let-say you: ^y verily I, vowed I for <i>Ar-Rahmaney</i> a fast, sonever [I] speak today (to) a human.	فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَلِمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴿٣٤﴾
27. Then <i>atat</i> ^w (<i>came/ came out</i>) ^w by him (to) her people carrying ^w him; said they: ^z O, Maraimo (Mary) <i>laqad</i> (<i>verily, already and affirmatively</i>) came/ committed-you ^d a thing <i>fariyya</i> ⁴⁸ (<i>a forged and a strange fabrication</i>).	فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٣٥﴾
28. O, Haroona's (Aaron's) sister: neither [was] your ^y father an ill-em'ra'a ⁴⁹ (<i>mature/ perfect manliness possessor</i>) and nor was your ^y mother a harlot.	يَتَأَخَذَ هَرُونَ مَا كَانَ أَبُوكِ امْرَأً سَوْءًا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٣٦﴾
29. So pointed-she ^y to him; said they: ^z how (<i>can</i>) we talk (to) whom ^p [he] [was] in the cradle, a child.	فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٧﴾
30. Said [he]: verily I am Allah's <i>abdo</i> ⁵⁰ (<i>slave</i>); <i>aa'taney</i> ([He] <i>accorded</i>) me the book and [He] made me a prophet.	قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٨﴾
31. And [He] made me <i>mubarakan</i> ⁵¹ (<i>one who is blessed</i>) wherever ⁵² I was; and [He] enjoined me by ⁵³ the Prayer ^w and the <i>Zakatey</i> ^{w54} (<i>prescribed percentage of personal possessions</i>) ^w while/when ° I bided <i>bayyan</i> ⁵⁵ (<i>living/ alive</i>).	وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣٩﴾

⁴² "Manseyya" = "منسيا" is an *objective noun*, meaning *that which had been forgotten/ used menstrual pad*. See اللسان

⁴³ Said Ibn Abbas may Allah be pleased with both, of him and his father, "سري" is *rivulet*. But also in Arabic "سري" = "الخيار", i.e. the "*chosen*," see اللسان.

⁴⁴ This is another *Ayah* (*marvel, sign, proof*) for her to *she* be able to "*shake*" an apparently "headless and without a stump" date-palm trunk and it *churns* for her "*fresh ripe dates*."

⁴⁵ The word "تساقط" means *successively* dropping, not just simply drops or dropping.

⁴⁶ The expression "*qarrey an eye*" = "قرى عينا" is an Arabic *tongue* expression meaning: cool your eye, have it without tears in *comfort and contentment*, because it found *what it exactly longed for*.

⁴⁷ See the *Lexicon* attached to this *Translation* regarding "أحد."

⁴⁸ The word "*fariyya*" = "فري" means that thing which is *forged and strange fabrication*.

⁴⁹ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل, and the human = اللسان, and the person = الشخص, and the *mar'o* = المرء, being the *mature/ perfect manliness possessor*. Although in English the word "*one*" seems to be an acceptable *approximation* for "المرء," the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

⁵⁰ The word "*abdo*" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁵¹ The word "*mubarakan*" = "مباركا" is an *objective masculine noun* meaning: he who is blessed.

⁵² The particle "ما" is "اسم أو أداة شرط," = *conditional noun/particle* = wherever. See إعراب القرآن، لمحمود صافي and الدر المصون، لـ احمد الحلب.

⁵³ That is to adhere to and maintain.

⁵⁴ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

⁵⁵ That is as long as I continue living.

32. And <i>barran</i> ⁵⁶ (he who is vastly and constantly being dutiful) by my begetter-mother ⁵⁷ and not made me [He] <i>jabbaren</i> (vigorous compeller/ever contumacious stubborn) misfortunate.	وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾
33. And the peace (<i>is</i>) on me, day I (<i>had been</i>) born and day I die and day [I am] (<i>to be</i>) resurrected ⁵⁸ <i>hayyan</i> (living/alive).	وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. <i>Tha'leka</i> (afar-that-it/that) ^x (<i>is</i>) <i>Esa</i> (Jesus) Mariama's (Mary's) son, The Right's say ^x (<i>that</i>) which ^x (<i>is</i>) in it ^x they ^z dubitate.	ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
35. Not [was] for Allah to <i>yattakbetha</i> ⁵⁹ (takes and makes) [He] of a child; <i>subhana</i> ⁶⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, <i>edha</i> (when/whereas) judged [He] a matter, then verily only [He] says for it: ⁶¹ let-be [yours] so [<i>it</i>] ^x is.	مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾
36. And verily Allah (<i>is</i>) my Lord and your ⁿ Lord; so let-worship Him you ^z this (<i>is</i>) <i>Sseratton</i> (road/way) straight.	وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so <i>waylon</i> ⁶² (lengthy: woe/bane/valley in Hell) for whom ^r unbelieved they ^z of a scene (of) a (lengthy: stay in a valley in Hell/bane/woe) great day.	فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾
38. Letsound-off [yours] by them and let-sight [yours] through ⁶³ day <i>ya'to</i> ^x (they ^z appear before) ^x Us; but the <i>dha'lemoona</i> (injustice-doers) today (are) in a misguidance manifester.	أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾
39. And let warn them [yours] (about) The <i>Hasra'te</i> ⁶⁴ (ardent contrition) ^w Day, <i>edh</i> (when/since) the matter (had been) judged/finished ⁶⁵ while they (are) in heedlessness ^w while they believe not.	وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We inherit the Earth ^w and whom ^a (are) on it ^w ; and to Us (are to be) returned they. ^z	إِنَّا لَنَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

⁵⁶ See footnote 29 above regarding “بَرًّا”

⁵⁷ The word “وَالِدَتِي” = my “begetter-mother” whereas “أُمِّي” = my “mother.”

⁵⁸ See footnote 30 above regarding “يُبْعَثُ”

⁵⁹ The word “يَتَّخِذُ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ,” as stated in لسان العرب; therefore, “يَتَّخِذُ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁶⁰ The word “subhanabo” = “سُبْحَانَهُ” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho” = “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سُبْحَانَ” or “سُبْحَانَكَ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana” = “سُبْحَانَ” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁶¹ The letter “ل” in “لَهُ” is congruent or corresponding to “to.” See, مغني اللبيب for the twenty meanings of “ل.”

⁶² Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

⁶³ The expressions “sound off” and “sight through” are lofty and elegant Arabic tongue expressions to mean: how rather strong bearers and keen seers the one(s) in reference on the Day of Judgment.

⁶⁴ The word “Hasrata” = “حسرة” is “أشد الندم,” see التاج. Thus we qualify the word “contrition” by ardent to indicate such strength of contrition.

⁶⁵ That is in the sense of “a done deal.”

41. And let-mention [you ^s] in The Book <i>Ebrabeema</i> (<i>Abraham</i>); verily he [was] <i>Sseddeyqan</i> ⁶⁶ (<i>he who is indeed stedfast affirmer and always practicer of the truth</i>) a prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾
42. <i>Edb</i> (<i>when/since</i>) [he] said for his father: O, my father, wherefore [you ^s] worship what [he/it ^x] hears not and discerns [he/it ^x] not and [he/it ^x] enriches/-suffices not a'n (<i>regarding</i>) you ^g a thing.	إِذْ قَالَ لِأَبِيهِ يَأْتُبِتْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
43. O, my father: verily I <i>qad</i> (<i>already and affirmatively</i>) came (<i>to</i>) me of the knowledge what came not (<i>to</i>) you; ^g so <i>ettabe'aney</i> (<i>let-closely-follow me [you^s]</i>), <i>ahdey</i> ([I] <i>divinely-guide</i>) you ^g <i>Sserattan</i> (<i>road/way</i>) even.	يَتَأْتُبِتْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
44. O, my father: let-not worship [you ^s] the Satan; verily the Satan [was] for <i>Ar-Rahma'ne asseyyan</i> (<i>ever-disobeyer</i>).	يَتَأْتُبِتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾
45. O, my father: verily I fear/know ⁶⁷ that touches-/betides you ^g a torment from <i>Ar-Rahma'ne</i> , so [you ^s] be for the Satan a <i>wa'leyan</i> ⁶⁸ (<i>guardian/ally</i>).	يَتَأْتُبِتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
46. Said [he]: are a wisher ⁶⁹ you ^s a'n (<i>off</i>) my <i>aaleba'ta</i> (<i>deities</i>), O, <i>Ebrabeemo</i> (<i>Abraham</i>); <i>la'en</i> (<i>indeed if</i>) [you ^s] desisted not, ⁷⁰ surely <i>arjumo</i> ⁷¹ ([I] <i>stone/banish/curse</i>) assuredly you; ^g and let-forsake me [you ^s] <i>ma'leyyan</i> ⁷² (<i>extendedly</i>).	قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَتَابِرْهُمْ لِيْن لَمْ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾
47. Said [he]: peace (<i>be</i>) on you; ^g shall <i>astaghfero</i> ⁷³ ([I] <i>seek forgiveness</i>) [for] you ^g (<i>from</i>) my Lord; verily He [was] by me <i>hafeyya</i> ⁷⁴ (<i>bounteous and hospitable</i>).	قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾
48. And I (<i>shall</i>) seclude(<i>myself from</i>) you ^b and what you ^z invoke of lesser than/without Allah and invoke [I] my Lord; <i>asa</i> (<i>craving a deed beyond one's means/may</i>) that not [I] be by invoking my Lord a misfortunate.	وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾
49. So <i>lamma</i> (<i>when/whence</i>) [he] secluded (<i>himself from</i>) them and what worship they ^z of lesser than/without Allah, We granted for him <i>Is-baqa</i> (<i>Isaac</i>) and <i>Ya'agooba</i> (<i>Jacob</i>); and each We made a prophet.	فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

⁶⁶ See the *Lexicon* to this Translation for this important word.

⁶⁷ Linguistically the word “خَفَت” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

⁶⁸ The word “وَلِيًّا” has several meanings, among them: *ally*, *friend*. See *اللسان*.

⁶⁹ The word “wisher”= “رَاغِبٌ” is rooted in the word “رَغِبٌ.” However, the word “رَغِبٌ” assumes different meaning, depending on how it is prefixed by various prepositional articles. For example: “رَغِبٌ” not prefixed by any article=wish, like. However, “رَغِبَ عَنْ”=wisher off, shunner, or “رَغِبَ فِي”=likes, or “رَغِبَ إِلَى”=asked and beseeched, or “رَغِبَ بِ”=prefers.

⁷⁰ See the *Lexicon* attached to this Translation regarding the effect of the particle “لَمْ” which changes the present tense to a past tense.

⁷¹ The word “رَجِمَ” has several meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

⁷² The word “مَلِيًّا” is an *adverbial construct*, see *إعراب القرآن*, *لمحمود صافي*, meaning: *a long while*, hence *extendedly*.

⁷³ The word “استغفر” = “أَطْلَبُ الْغُفْرَانَ” = “[I] seek forgiveness.” In English there is no seemly way to say: “استغفر” *per se*. So I settled for saying: “[I] seek forgiveness.”

⁷⁴ The word “حَفِيًّا” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See *اللسان*.

50. And We granted for them of Our mercy; ^w and We made for them a truth's tongue,* <i>Aleyyan</i> ⁷⁵ (of high status and credibility).	وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾
51. And let-mention [you ^s] in The Book Mosa (Moses); verily he [was] <i>mukhlasan</i> ⁷⁶ (he who was selected and saved) and [was] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾
52. And We called him from the Ttoo're (mount) the right/auspicious side; ⁷⁷ and We neared him (as) a <i>najjeyyan</i> (secret-conferee).	وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾
53. And We granted for him of Our mercy ^w his brother Haroona (Aaron) a prophet.	وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾
54. And let-mention [you ^s] in The Book Ismaela (Ishmael); verily he [was] <i>ssadiqa</i> (always-truth-enforcer) the promise; and [was] [he] a messenger-prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾
55. And [he] [was] commanding his family ^w by the Prayer ^w and the Zakatey ^w ⁷⁸ (prescribed percentage of personal possessions); ^w and [he] [was] <i>enda</i> (by munificence of, by Rule of) his Lord a <i>mardbeyyan</i> ⁷⁹ (he who is delighted because he delighted his Lord).	وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾
56. And let-mention [you ^s] in The Book Idreesa (Idris); verily he [was] <i>sseddeyqan</i> ⁸⁰ (he who readily believes or he who is indeed steadfast affirmer and ever truth practicer) a prophet.	وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾
57. And We elevated him a place <i>Aleyyan</i> (high status)	وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾
58. Those, whom ^r <i>an'ama</i> ⁸¹ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them of the prophets of Adam's progeny ^w ⁸² and of whom ^r carried We with Noohen (Noah) and of Ebraheema's (Abraham's) progeny ^w and Israel's and of whom ^a We divinely-guided and <i>ejtaba</i> (favorably and directly selected) We; if (being/to be) recited on them Ar-Rahman's Aya'te ^w (messages) they ^z tumbled <i>sujjadan</i> ⁸³ (kowtowing they) and weepingly.	أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾
59. Then succeeded of after them successors (who ^r had)	﴿٥٩﴾ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا

⁷⁵ That is they have an excellent repute throughout all faiths, speaking ever highly of them.

*Truth's tongue= an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

⁷⁶ The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷⁷ Commentators of The Qur'an have more than a single meaning for the word "الأيمن" and the language supports such multiple meanings. Besides the "right side," of Mosa (Moses) there is the "auspicious side"= the "blessed side"= the "good omen side." Hence, the above rendition as: "the right/auspicious side."

⁷⁸ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁷⁹ The word "*mardbeyya*"= "مرضيا" is a masculine subjective/objective noun meaning: he who is delighted because he made his Lord delighted with him as he followed his Lord's prescriptions and proscriptions.

⁸⁰ The word "*seddeqan*"= "صديقا" is masculine noun meaning: he who readily believes or he who is indeed steadfast affirmers and ever practicer of the truth

⁸¹ See the Lexicon attached to this Translation for the word "أنعم."

⁸² The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁸³ The word "سجدا"= "*sujjadan*" is an adverbial construct and "بكيا" is "عظفا عليه"= "copulative, on it," hence "weepingly." In other words showing how they were? They were: "سجدا"= "*sujjadan*" and "بكيا"= "weepingly." See إعراب القرآن، لمحمود صافي.

wasted they ^z the Prayer ^w and <i>ettaba'ao</i> (closely-followed they ^z) the desires; ^w so will <i>yalgona</i> (meet they ^z) a <i>ghayya</i> ⁸⁴ (misguidance/ straying because of fallacious belief resulting in disappointment)/Styx (river in Hell).	الْصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾
60. Except whom ^p [he] repented and [he] believed and [he] worked righteously, then those they ^z enter the Paradise ^w and not you ^{dhlamona} ⁸⁵ (to be curtailed they ^z) a thing.	إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾
61. <i>Adnen's</i> (Eden's) ⁸⁶ Paradise/Gardens ^w that promised <i>Ar-Rahman</i> His <i>ebada</i> (worshippers/ submitters/ slaves) by the invisible; verily He, His promise [was] <i>ma'ateyyan</i> ⁸⁷ (it assuredly always comes to pass).	جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ﴿٦١﴾
62. Not hear they ^z in it ^w a frivolity, except peace; and for them their <i>rez'qo</i> ^x (provision/ victuals for sustenance) ^x in it ^w <i>bukratan</i> (at beginning of morning) and <i>asheyya</i> (at beginning of night).	لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ فِيهَا فِي بُكْرَةٍ وَعَشِيًّا ﴿٦٢﴾
63. <i>Telka</i> ^w (she-that-afar-it ^w / those ^w) (is) the Paradise ^w which ^u We bequeath, of Our <i>eba'de</i> (worshippers/ submitters/ slaves) whom ^p [was] <i>taqeyya</i> ⁸⁸ (he who is reverential guarder against Allah's displeasure).	تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾
64. And not <i>natanaẓẓalo</i> ([we] iteratively descend) except by your ^t Lord's command; for Him what (is) between our hands ^{w89} and what (is of) our behind and what (is) between <i>tha'leka</i> (afar-that-it/ that); ^x and not [was] your ^t Lord <i>na'seyyan</i> ⁹⁰ (having disremembrance-infinitely).	وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾
65. The Heavens' ^w and the Earth's ^w Lord and what (are) between [them] both. So let-worship Him [you ^s] and <i>issttabir</i> (let-acquire ⁹¹ [you ^s]) patience for His <i>ebada'te</i> (worship/ servility-to-Him); do [you ^s] know for Him a <i>sa'meyyan</i> (name-compeer/ name-identical/ similar).	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

⁸⁴ The word “الغى” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”، that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*. See اللسان والراغب.

⁸⁵ The word “يُظْلَمُونَ” has myriads of meanings, among them: *curtailed* or *diminished*, as in this *Ayah*.

⁸⁶ The word “عدن” has unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a *prophet, seddique, or martyr*.

⁸⁷ The word “ma'ateyya” = “مأتيا”, masculine objective noun, meaning: surely comes to pass.

⁸⁸ The word “taqeyya” = “تقيًا” is a masculine noun meaning: he who is *guarder against Allah's displeasure* by adhering to His criteria of prescriptions and proscriptions.

⁸⁹ The expression: “between our hands” is an Arabic tongue expression meaning *a head of us, or in front of us*.

⁹⁰ The word “نسيًا” = “disremembrance infinitely”, as the word “نسيًا” is masculine infinitive noun denoting intensity with several meanings, among them: (1) “repetitive forgetter,” (2) the infinitive noun of the word *disremember*. Clearly, (1) is *inapplicable*. With respect to (2), in Arabic when the infinitive nouns are used they are to *absolutely intensify the action of their respective verbs*. Thus, in this case there is *negation of the infinitive noun of the verb*, i.e. the concept of *disremembrance with-regard to Allah is null and non-existent*. Clearly, in the case of Allah *absolutely not fit for Him to forget, small or big, in any way, form, shape or degree*. Exalted He is far above any forgetting associated to Him in any sense. However, “forget” in the sense *intendedly not to pay attention* that is correct. As Allah's ire some time is expressed by *not paying attention to whomever He ired against*—may Allah preclude us from such a condition.

⁹¹ The word “اصطبر” means *acquirer patience* or he who was being tested for his *patience* or *acquiring it*.

66. And says the mankind: if whenever ⁹² I died surely will <i>okbrajo</i> ([I] <i>be emerged/produced</i>) <i>bayyan</i> (<i>living/alive</i>).	وَيَقُولُ الْإِنْسَنُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرِجُ حَيًّا ﴿٦٦﴾
67. Does not remember the mankind (<i>that</i>) surely We created him of before, while not was [<i>he</i>] a thing.	أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾
68. So by your ^r Lord: verily [We] assuredly ⁹³ throng them and the Satans; afterwards surely <i>nahdhoranna</i> (<i>We assuredly predeterminedly vis-à-vis time and place present</i>) them around Hell ^w kneelingly.	فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾
69. Afterwards surely assuredly ⁹⁴ [We] wrest of each sect ^w /faction ^{w95} which (<i>is of</i>) them harder on <i>Ar-Rahma'ne</i> a recalcitrance.	ثُمَّ لَنَنْزَعَنَّ مِنْ كُلِّ شِيعَةٍ أُهْمًا أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾
70. Afterwards assuredly ⁹⁶ We (<i>are</i>) knowinger by whom ^r they (<i>are</i>) worthier by it ^w <i>sselleyya</i> ⁹⁷ (<i>broiling/ burning</i>).	ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾
71. And <i>en</i> (<i>not</i>) of you ^b except <i>wa'redo</i> (<i>incomer/ arriver to</i>) it; ^{w98} (<i>that</i>) [<i>was</i>] on your ^r Lord an imperativeness <i>maqdheyya</i> ⁹⁹ (<i>it is a matter: ordained/ inevitably fulfilled/ coming to pass</i>).	وَأَن مِّنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾
72. Afterwards <i>nonajje</i> ([We] <i>iteratively deliver</i>) whom ^r <i>ettaqam</i> (<i>they^r reverentially guarded not to displease Allah</i>) and [We] let the <i>dha'lemeena</i> ¹⁰⁰ (<i>injustice-doers</i>) in it ^w (<i>set</i>) kneelingly.	ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾
73. And if (<i>to be/ being</i>) recited on them Our evident ^w <i>Aya'te</i> ^w (<i>Qur'anic statements</i>) said who ^r unbelieved they ^z for whom ^r believed they ^z which (<i>of</i>) the twain parties <i>khayron</i> (<i>choicer/ superior/ worthier</i>) a residence and <i>ahsa'no</i> ¹⁰¹ (<i>perfecter and beautifuler</i>) a club-fellowship. ¹⁰²	وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾
74. And how-many ¹⁰³ We perished before them of a generation, they (<i>were</i>) <i>ahsa'no</i> ¹⁰⁴ (<i>perfecter and beautifuler</i>) a furnishings and a <i>re'ayaan</i> (<i>beautiful appearance</i>).	وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَءِيًّا ﴿٧٤﴾
75. Let-say [<i>you</i> s]: whoever [<i>he</i>] [<i>was</i>] in the misguidance- <i>she</i> ^y then let extend to him <i>Ar-Rahma'no</i> an extension, until <i>edha</i> (<i>when/ whereas</i>) saw they ^z what they ^z (<i>were being</i>) promised: either the torment ^x or The Hour; ^w then they ^z shall know who ^p he (<i>is in</i>) an eviler place and a weaker soldiers.	قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾
76. And augments Allah whom ^r <i>ihtadam</i> (<i>they^r became divinely-</i>	وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

⁹² The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle = *whenever*.

⁹³ The "ل" in "لنحشرون" and "لنحضرن" are juratory-"ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "*assuredly*".

⁹⁴ Ibid, only for "لننزعن".

⁹⁵ The word "شيعه" = "sect/faction" in the sense of a party whose members *mutual follow and succor each other*.

⁹⁶ See footnote 93 above, only here for "لنحن".

⁹⁷ The word "صليًا" transliterated "*sselleyya*" here for lack of a properly corresponding word in English, means *broil / burn*, as if the entire body is *immersed* in the intensely heated Fire.

⁹⁸ That is to the Hellfire. Note "*comer*" to it does not necessarily mean *entering* into it, like he who comes to water well.

⁹⁹ The word "*maqdheyya*" = "مقضيًا" is an *objective* noun.

¹⁰⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

¹⁰¹ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁰² The word "الندي أو المئدي" means the club or the fellow in societal club = "النادي أو المئدي".

¹⁰³ The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*."

¹⁰⁴ See footnote 101 above regarding أحسن.

guided), a <i>huda</i> (divine-guidance) and the <i>ba'qeya'te^w</i> (ever endurers) ^{w105} the righteous ^w (are) <i>kbayron</i> (choicer/ superior-/ worthier) <i>enda</i> (by munificence of/ by Rule of) your ^t Lord a reward and <i>kbayron maraddan</i> (forthwith-return).	وَالْبَقِيَّتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾
77. Have then seen you ^h whom ^a [be] unbelieved by Our <i>Aya'te^w</i> (Qur'anic statements), and said [be]: surely (shall be) assuredly ¹⁰⁶ given [I] a possession and children.	أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطْلَعَ الْغَيْبِ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
78. Has [be] overviewed the invisible or <i>ittakbatha¹⁰⁷</i> ([be] took and made) <i>enda</i> (by munificence of/ by Rule of) Ar-Rahma'ne a covenant.	كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
79. Not-at-all; ¹⁰⁸ [We] shall write what [be] says and [We] extend for him of the torment an extension.	وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
80. And [We] inherit him what ¹⁰⁹ says [be], and <i>ya'atee^x</i> ([be] obediently comes) ^x (to) us individually (i.e. singly).	أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
81. And <i>ittakbatha¹¹⁰</i> (they ^z took and made) of lesser than/without Allah <i>aalehatan</i> (deities) to be for them a prestige.	يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾
82. Not at all; ¹¹¹ shall unbelieve-they, ^{z112} by their <i>ebada'te</i> (worship/ servility-to-Him) and (shall) be they ^z on them opponents. ¹¹³	لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنْ اتَّخَذَ
83. Have not seen [your ^s] (that) surely We sent the Satans over the unbelievers (to) incite them <i>azzan¹¹⁴</i> (intense incitement).	
84. So let-not hasten [you ^s] on them; verily only [We] enumerate for them <i>addan¹¹⁵</i> (sure enumeration).	
85. Day [We] through the <i>muttaqeena</i> (the reverential guarders against Allah's displeasure) to Ar-Rahma'ne (in) a delegation. ¹¹⁶	
86. And [We] drive the criminals to Hell ^w (as) <i>werdan¹¹⁷</i> (flocked-incomers/ arrivers).	
87. Not possess they ^z the intercession ^w except whom ^p	

¹⁰⁵ See the Lexicon attached to this Translation for these two important words. The "*baqeya*" = "البقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones, such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.

¹⁰⁶ The "ل" in "لأوتين" is a juratory-"ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

¹⁰⁷ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁸ The word "كلا" is an article of negation particularized for deterrence and prevention.

¹⁰⁹ And what he says is that he has possession and children. Eventually his possession and children will revert to Allah, and he, himself will come lonely to Allah. Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah. Both meanings could be valid.

¹¹⁰ See footnote 107 above regarding "اتخذ".

¹¹¹ See footnote 108 above regarding "كلا".

¹¹² That is they shall deny.

¹¹³ The word "ضدا" is a plural in the form of a singular, according to: إعراب القرآن, تصنيف محمود صافي.

¹¹⁴ The word "أزّا" is in the infinitive noun meaning intensiveness of the noun.

¹¹⁵ The word enumeration = "عدا" is an infinitive noun, meaning intensified. Hence, sure here is to modify "enumeration" in order to intensify it, i.e. their days are numbered.

¹¹⁶ In "delegation" by way of demonstrating hospitality to them.

¹¹⁷ The word "وردا" is an infinitive noun, meaning intensified. Hence, surely is to intensify "وردا" and "flocked-arrivers" to signify its nature. This is especially to contrast it with the concept of "delegation" for showing hospitality in the Ayah above it.

<i>ittakhatha</i> ([he] took and made) enda (by munificence of/by Rule of) <i>Ar-Rahma'ne</i> a covenant.	عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٤٧﴾
88. And said they: ^z <i>ittakhatha</i> ¹¹⁸ (took and made) <i>Ar-Rahma'no</i> a child.	وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٤٨﴾
89. <i>Laqad</i> (verily, already and affirmatively) came/advanced you ^c a thing ^x <i>edda</i> ¹¹⁹ (blasphemous vice beyond bounds).	لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٤٩﴾
90. Almost the Heavens ^w fissure ^{y120} from it ^x and the Earth ^w cleaves/halves, and the mountains tumble <i>baddan</i> ¹²¹ (in a noisy ruin).	تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٥٠﴾
91. That claimed they ^z for <i>Ar-Rahma'ne</i> a child.	أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٥١﴾
92. And (it ^x is) not befitting/meet for <i>Ar-Rahma'ne</i> to <i>yattakhe-tha</i> ¹²² ([He] takes and makes) a child.	وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٥٢﴾
93. En(not)all who ^a (are) in the Heavens ^w and the Earth ^w except <i>aa'tee</i> ^x ([he] obediently coming to) ^x <i>Ar-Rahma'ne</i> (as) an <i>abdan</i> ¹²³ (submitter/slave).	إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٥٣﴾
94. <i>Laqad</i> (verily, already and affirmatively) <i>abssa</i> ¹²⁴ (comprehensively reckoned) them [He] and [He] counted them <i>addan</i> ¹²⁵ (absolute-count).	لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٥٤﴾
95. And each(of) them, (is) <i>aa'tee</i> ([he] obediently coming to) ^x Him, The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x singly.	وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ﴿٥٥﴾
96. Verily who ^r believed they ^z and worked the righteous-works ^w shall make <i>Ar-Rahma'no</i> for them <i>woddan</i> ¹²⁶ (sure fondness).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٥٦﴾
97. So verily only We eased it ^x by your ^t tongue ¹²⁷ to <i>tobashshara</i> ¹²⁸ ([you ^s] tell pleasant tidings) by it ^x the <i>muttaqeena</i> (reverential guards against Allah's displeasure) and warn [you ^s] by it ^x a people <i>luddan</i> (most-contentious vis-à-vis the right).	فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ﴿٥٧﴾
98. And how-many ¹²⁹ We perished before them of a generation; do [you ^s] sense of them of an <i>abaden</i> (a lone/any-one) or hear [you ^s] for them a <i>rekeza</i> (underground faint sound).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ﴿٥٨﴾

¹¹⁸ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹¹⁹ The word “edda”= “إِدَا” means that which is excessively blasphemous and atrocious vice that it is beyond bounds.

¹²⁰ The word “Heavens” is a feminine gender in Arabic, so “يَتَفَطَّرْنَ” = “fissure” feminizing the verb.

¹²¹ The word “هَذَا” means to suddenly fall in noisy ruin.

¹²² See footnote 118 regarding “إِتَّخَذَ”.

¹²³ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹²⁴ The word “أَحْصَى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹²⁵ The word “عَدًّا” is an infinitive noun, meaning intensified. So, absolute here is to modify “count” in order to intensify it.

¹²⁶ The word “وَدًّا” is an infinitive noun, meaning intensified. Hence, sure here is to modify “fondness” in order to intensify it, but especially that it is directly from *Ar-Rahman*, so it is definitely so.

¹²⁷ This addressing the Prophet (SAWS), who is purely Arab. See the Lexicon attached to this Translation for the meaning and implications of this concept of “your tongue,” or more explicitly as in (S46: 12).

¹²⁸ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubashsheron= يُبَشِّرُ/يُبَشِّرُ.

¹²⁹ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.” +